THE
Mourner's Refuge:
OR
Consolation
To the AFFLICTED,
For the Loss of their
Friends and RELATIONS:
Being a Collection of
ELEGANT SAYINGS,
DIVINE and *MORAL*;
OF THE
Most Celebrated AUTHORS,
Who have Written on that Subject.

While the Child was yet alive, I fasted and wept, for I said, who can tell whether God will be gracious to me, that the Child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. 2 Sam. 12. 22, 23.

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THE Mourner's Refuge, OR CONSOLATION

To the AFFLICTED, &c.

A Firm Trust in the Assistance of an Almighty Being, naturally produces Patience, Hope, Chearfulness, and all other Dispositions of Mind, that alleviate those Calamities which we are not able to remove.

SPECTATOR, No 441.

What Providence has made Neceſſary, Humane Prudence ſhould comply with chearfully.

SENECA's *Morals*, CHAP. XXII.

We are apt to ſay, *What would I give to ſee him again, and to enjoy his Conver ation? I was never ſad in his Company, my Heart Leap'd when ever I met him; I want him were ever I go:* All that is to be ſaid, is, the greater the Loſs, the greater is the Virtue to overcome it.

SENECA's *Morals*, CHAP. XXIII.

Not to be ſenſible of Evils, is not to be Men, not to bear them patiently is not to be Chriſtians; it is neither to be hoped nor to be deſired, that we ſhould ſhed no Tears at all; but it is both neceſſary and attainable, that we ſhould let them flow in Meaſure, *Lacrymandum eſt, ſed non plorandum. We muſt Weep but we muſt not Wail and Lament.* We muſt be Natural, but we muſt alſo be Reaſonable; we muſt approve our ſelves both to Men and unto God; that they may ſee we

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are loving Friends, and that he may ſee we are dutiſul Children.

PATRICK's *Hearts Eaſe.*

The Holy Spirit does often form, and improve in us, the Virtues and Graces which we want, or which moſt need Improvement, by the Afflictions which the Providence of God allots us.

DORRINGTON's *Conſolations.*

Arguments to prevent inordinate Mourning at the Death of our Friends, are as ſo many Corks to the Net, to keep the Soul under ſuch Loſſes from ſinking too deep in Sorrow.

ALLESTREE's *Funeral Handkerchief.*

If there be any Thing which may appeaſe Sorrow, and eaſe the grieved Heart, oppreſſed with the Feeling of temporal Occurrents, or wounded with the want of Spiritual Conſolations, it is to have recourſe to the Throne of Grace,

Grace, and there with watred Eyes, and Cheeks bedewed with Tears, to lay open those Grievances which breed Sorrow unto us.

ABBOT's *Lectures on* Jonah.

God never afflicts, or sends, or permits any Cross to fall upon us, but it is for our everlasting, and many times for our temporal Good, and no Cross or Affliction shall lye heavier upon us than is conducible to our Good, for he doth, and will always, send along his Staff with his Rod, his Grace with his Affliction, to Tutor and Instruct us, and if we find not his Support in our greatest Affliction, it is not because it is wanting to us, but because we are wanting to it, to lay hold upon it and improve it.

HALE's *Contemplations.*
Vol. I. *Of Contentation.*

The Time that we have all to live, being but very short, we ought to spare and husband it, and not lay it out too prodigally upon Sorrow.

PLUTARCH's *Morals*, Vol. I.
Consolations to Apollonius.

Enquiries

Enquiries after Happineſs, and Rules for attaining it, are not ſo neceſſary and uſeful to Mankind, as the Arts of Conſolation, and ſupporting one's ſelf under Afflictions.

SPECTATOR, N° 163.

To forget one's Friend, to bury the Memorywith the Body; to lament out of Meaſure, is all Inhumane, he that is gon either would not have his Friend tormented, or does not know that he is ſo; If he does not feel it 'tis ſuperfluous, if he does, 'tis unacceptable to him.

SENECA's *Morals*, CHAP. XXIII.

Contentment in God's Will is the greateſt Duty we can pretend to, and the beſt Remedy we can apply to all our Misfortunes.

SIR WILLIAM TEMPLE's *Miſcellanea Upon the Exceſſes of Grief, To theCounteſs of* ESSEX, *on the Loſs of her only Daughter.*

We

We hold our Friends but *durante bene placito Dei*, How ſoon he may call for them we know not: And therefore let us do with them as with ſome Books which we borrow, let us read them preſently, and take out thence profitable Leſſons as ſoon as we can, for we know not how ſoon the Author may take them from us.

ALLESTREE's *Funeral Handkerchief.*

Is it not neceſſary that our Friends ſhould die? Yea, it is ſo neceſſary, that it is a thing paſt, and cannot be recalled, when Men weep moſt for it; If you can bring them back again with your Tears, if there be any Hopes that with the Noiſe you make, they ſhould revive to Comfort you; then you have leave to Weep as much as you pleaſe; Is there any *Elijah* or *Eliſha*, that can ſtretch forth themſelves upon them, and recover them to their Warmth? Is there any *Paul* or *Peter*, or ſuch great Men that can raiſe them from the Dead? Go then and intreat them for to Pity you; beat your Breaſts, tear your Hair, break your Sleep with Sorrow, macerate your ſelves with Faſting, that they may take ſome Compaſſion upon you; but if all this be loſt, never put your

your selves into it, but say why should I have my Labour for my Pains.

PATRICK's *Harts Ease.*

It is the part of a constant and invincible Mind, to bear all sorts of Calamity, and Afflictions, as neither to depart from the Order of Nature; nor to descend below the Dignities of a Wise Man.

L'ESTRANGE's TULLY's *Offices.*

A great Mind submits it self to GOD, and suffers willingly what the Law of the Universe will otherwise bring to pass upon Necessity.

SENECA's *Morals*, CHAP. XXII.

The most Sovereign Remedy against Sorrow, is our Reason, and out of this Arsenal, we may arm our selves with Defence against all the Casualties of Life, for ev'ry one ought to lay down this as a Maxim, that not only

Himſelf is Mortal in His Nature, but that Life it ſelf decays, and that Things are eaſily changed into quite the contrary to what they are, for our Bodies are made up of periſhing Ingredients.

PLUTARCH's *Morals*, Vol. I.
Conſolations to Apollonius.

One of the Fathers comforting a Lady for the Death of her Daughter, ſaid *durum quidem, ſed tolerabile, quia ſuſtulit ille, qui dederat. It was a heavy Loſs, but to be born Patiently, becauſe, He took that gave it firſt.*

JEROME.

It is our Comfort, while we are obnoctious to ſo many Accidents, that we are under the Care of one, who directs Contingencies, and has in his Hands the Management of every thing that is capable of annoying or offending us; who knows the Aſſiſtance we ſtand in need of and is always ready to beſtow it on thoſe who aſk it of him.

SPECTATOR, N° 441.

I know no Duty in Religion more generally agreed on, nor more justly required by God Almighty than a perfect Submission to his Will in all Things, nor do I think any Disposition of Mind can either please him more, or become us better, than that of being satisfied with all he gives, and contented with all he takes away, none I am sure can be of more Honour to God, nor of Ease to our Selves; If we consider him as our Maker, we cannot contend with Him; if as our Father, we ought not to distrust him; so that we may be confident, whatever he does is intended for our Good, and whatever happens that we interpret otherwise, yet we can get nothing by repining, nor save any thing by resisting.

SIR WILLIAM TEMPLE's *Miscellanea. Upon the Excesses of Grief, To the Countess of* ESSEX, *on the Loss of her only Daughter.*

Afflictions themselves have their Arrand and Business, to make Men more humble, watchful and considerate.

HALE's *Contemplations.* Vol. I. *Of Contentation.*

If our Minds be dejected with Grief for our Afflictions, we do not bear the Croſs of Chriſt, but ſink and fail under it: Let us ſay then to our ſelves, ſhall I pretend to be a diſciple of Jeſus and not learn of him? Or do I give him the Honour of a Maſter when I do not obey his Precepts? *He that will be my Diſciple, let him deny himſelf, and take up his Croſs, and follow me.*

DORRINGTON's *Conſolations.*

It were the work of a Volume to give an exact and minute Account of the Benefit of Afflictions.

The Author of the Duty of Man. *His Art of Contentment.*

'Tis requiſite that we ſhould call to Mind the Reaſons we urged to our Kinſmen and Friends, when they were in the like Calamities, when we exhorted them to ſuffer theſe uſual Accidents of Life with a common Patience, and bear mortal Things with Humanity, leſt being prepared with Inſtructions for other Mens Misfortunes, we reap no Benefit

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our ſelves out of the Remembrance of thoſe Conſolations, and ſo not cure our Minds by the Sovereign Application of Reaſon.

PLUTARCH's *Morals.* Vol. I.
Conſolations to APOLLONIUS.

The Fear of God and Faith in his Word, ſhould prepare thee for all Events, tho' Death ſeperates thee from Wife and Children, and dear Friends, which are as thine own ſelf, thou ſhouldſt not look on theſe Things as Hardſhips, but as Tryals, nor ſhould they weaken or ſhake the Faith of a Chriſtian, but incite him to a couragious Engagement, and to contemn the preſent Evils from Aſſurance of future Rewards.

CYPRIAN's *Exhortation to Patience under Afflictions.*

The Cure of Grief doth lye chiefly in a fulneſs of Conſiderations, where with our Minds muſt be ſtored; nothing can reſiſt Grief but a great Mind; no Mind can be great that is not big with Truth; nothing can impregnate us with Truth, but ſerious Advice and Conſideration in our ſelves; and therefore we

muſt

must provide our selves with sufficient Antidotes that may be ready at hand when we have need of them.

PATRICK's *Harts Ease.*

There is not any Duty to which Providence has not annexed a Blessing, nor any Institution of Heaven, which even in this Life we may not be the better for, nor any Temptation, either of Fortune or Appetite, that is not subject to our Reason, nor any Passion or Affliction, for which Virtue has not provided a Remedy.

SENECA's *Morals*, CHAP. IV.

Yet, after all, Madam, I think your Loss so great, and some measure of your Grief so deserved, that would all your Passionate Complaints, all the Anguish of your Heart do any thing to retrieve it, could Tears Water the lovely Plant, so as to make it grow again after once 'tis cut down; would Sighs Furnish new Breath, or could it draw Life and Spirits from the wasting of yours; I am sure your Friends would be so far from accusing your

Passion,

Paſſion, that they would encourage it as much, and ſhare it as deep as they could. But alas, the eternal Laws of the Creation extinguiſh all ſuch Hopes, and forbid all ſuch Deſigns; Nature gives us many Children and Friends to take them away, but takes none away to give them us again, and this makes the exceſſes of Grief to have been ſo univerſally condemned as Things unnatural, becauſe ſo much in Vain; whereas nature, they ſay, does nothing in Vain; As a Thing ſo unreaſonable, becauſe ſo contrary to our own Deſigns; For we all deſign to do Well, and take Eaſe, and by Grief we make our ſelves ill of imaginary Wounds, and raiſe our ſelves Troubles out of the Duſt, while our Ravings and Complaints are but like Arrows ſhot up into the Air, at no Mark, and ſo to no Purpoſe; but only to fall back upon our Heads, and deſtroy our ſelves inſtead of recovering, or revenging our Friends.

SIR WIILLIAM TEMPLE's *Meſcellanea. Upon the Exceſſes of Grief to the Counteſs of* ESSEX, *On the Loſs of her only Daughter.*

The Comfort of having a Friend may be taken away, but not that of having had one;

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As there is a ſharpneſs in ſome Fruits, and a bitterneſs in ſome Wines that pleaſe us, ſo there is a mixture in the Remembrance of Friends, where the Loſs of their Company is ſweeten'd again by the Contemplation of their Virtues.

SENECA's *Morals*, CHAP. XXIII.

It is Excellent Advice which *Plutarch* the Philoſopher give his Wife upon the Death of their beloved Daughter, *Do not you*, ſaid he, *take notice of the Tears and Moans of ſuch as Viſit you, condoling your Misfortunes, for their Tears and Sighs are things of courſe; but rather do you conſider, how happy every one of them eſteems you for the Circumſtances which you are ſtill in, notwithſtanding your Loſs; For it would be an ill Thing, if while others covet your Fortune, though ſullied with this Affliction, you ſhould your ſelf deſpiſe what you Enjoy; and through too much Senſe of your Afflictions; ſhould forget that gratefulneſs which you owe for the Happineſs which remains untouch'd.* He certainly did well, to mention the Gratitude we owe for what we ſtill enjoy; for it is doubtleſs an Ingratitude to the Supreme Diſpoſer of all Things, and ſo a Sin againſt God, to let the Senſe of any Loſs deprive us, of all Senſe and Comfort in what remains with us.

A firm Trust and Confidence in the great Disposer of all Things, contributes very much to the getting clear of any Affliction, or to the bearing it Manfully.

SPECTATOR, No. 441.

We ought not to abandon our selves to violent Sorrow, beyond Temper and the Bounds of Nature. For the Indication of our Love to the Deceased, does not consist in grieving our selves for Him, but in paying respect to his Fame, for no good Man deserves Elegies, but Panegyricks, and we should rather celebrate his Loss by an honourable Remembrance than lament it, and offer up rather first Fruits of Joy, and not Tears, which Sorrow extorts from us; for he who ceaseth to be amongst Men, if he becomes partaker of a Divine Life, is free from the Servitude of the Body, and all the solicitous Cares which they of Necessity must undergo, who are embarrassed with a mortal Life, till they have finished the Course which Providence hath marked out for them; and this Life Nature hath not given us as an indefeisable Possession, but hath clogged it with Reflections and Conditions of Fate. Those therefore who are the Masters of

 their

their Reason, ought not to be transported beyond the Limits of Nature, and a just Moderation, unto unprofitable and barbarous Complaints, and so wait till that comes upon them, which hath happened to many, to have their Vital Moisture exhausted before their Tears, and be carried to their own Graves in those mourning Weeds, they put on for others, and there their Sorrow must lie buried with those Evils they provoked upon themselves by their own Imprudence.

PLUTARCH's *Morals*, Vol. I.
Consolations to APOLLONIUS.

Next to the Encounter of Death in our Bodies, the most sensible Calamity to an honest Man, is the Death of a Friend, and we are not in Truth without some generous Instances of those who have preferred a Friend's Life before their own: And yet this Affliction, which by Nature, is so grievous to us, is by Virtue and Providence, made familiar, and easie.

SENECA's *Morals*, CHAP. XXIII.

A Man ſhould ſay then to himſelf; my extream Sorrow for my deceaſed Relation, will never be able to bring her back again, but it may haſten me after her; And why ſhould I precipitate a frail ſhort Life? If Death be a very grievous and evil Thing, why ſhould I haſten to it? If it be not ſo, why ſhould it coſt me an exceſſive Sorrow, for that it has overtaken my Friends?

DORRINGTON's *Conſolations.*

God is not only the moſt abſolute Sovereign of us, and all the World, but he is the moſt Juſt and Wiſe Governour of it, and all Men, and all Diſpenſations of his Government are directed to moſt Juſt, Wiſe, and excellent Ends; and therefore we have all imaginable Reaſon, not only patiently to ſubmit, but chearfully and contentedly to bear any Condition that he diſpenſeth, and with an implicit Faith, to reſign our Wills to his, as being aſſured it is infinitely more Wiſe and Juſt than ours. Sometimes they are the Acts of his Juſtice, to puniſh us for ſome paſt Offences; but always the Acts of his Wiſdom, either to try us to reclaim us, to prevent us from worſe Evils, or to amend us to make us more Humble, Watchful, Dutiful; Circumſpect;

to draw us off from too much resting in the World; to make us bethink ourselves of our Duty, and returning to him by Repentance, Faith and Obedience.

HALE's *Contemplations*, Vol. I. *Of Contentation.*

As soon as thou hearest of the Death of thy Friends, do not spend thy Time in bemoaning thy self, saying, Alas! What a Friend have I lost! did ever any one part with such a Person? Where shall I find one comparable to him in Wisdom, in Love, in Faithfulness, in all manner of Sufficiencies to make a Friend? Do not after this sort stand to agravate thy Grief; but instantly say, *Why should a living Man complain, a Man for the punishment of his Sins?* Why should I trouble and torment my self with my own Thoughts? Why should Wind and Tide run together? How many Reasons have I to be contented? And spread them all before thy Eyes, that they may dry up thy Tears and cease thy Sorrow

PATRICK's *Hearts Ease.*

All

All the Precepts of Christianity agree to teach and command us to moderate our Passions, to temper our Affections towards all Things below; to be thankful for the Possession, and patient under the Loss, when ever he that gave it shall see fit to take it away.

SIR WILLIAM TEMPLE's *Miscellanea. Upon the Excesses of Grief, To the Countess of* ESSEX, *on the Loss of her only Daughter.*

Since to die is the common Lot, my Friend has not herein a worse Fate than others of Mankind. She is but gone before, we must all follow her in the same Tract. I have not a harder Fortune than others, in that my Relations are Mortal, for all Mens are so, and if I am depriv'd of so dear a Relation to Day, some others were depriv'd of one as dear yesterday, and others must suffer such a Loss to Morrow.

DORRINGTON's *Consolations.*

If the Affliction we groan under be very heavy, we shall find some Consolation in the Society

Society of the great Sufferers as our Selves, especially when we find our Companions, Men of Virtue and Merit; If our Afflictions be Light, we shall be comforted by the Comparisons we make between our Selves and our Fellow-Sufferers. A Loss at Sea, a Fit of Sickness, or the Death of a Friend, are Trifles when we consider whole Kingdoms laid in Ashes, and Families put to the Sword.

SPECTATOR, N°. 163.

Since the Time of our Pilgrimage in this Life, is but short, we ought not to consume our selves with sorded Grief, and so render our selves unhappy by afflicting our Minds, and tormenting our Bodies, but we should endeavour after a more manly and rational sort of Life, and Associate our selves with those who will not be Companions in Grief, and by flattering our Tears, make them rise higher, but will afford rather a solemn and generous Consolation.

PLUTARCH's *Morals*, Vol. I.
Consolations to APOLLONIUS.

If Destiny were to be wrought upon by Tears, I would allow you to spend your Days and Nights in Sadness and Mourning; but if Fate be inexorable, and Death will keep what he has taken, Grief is to no Purpose; and yet I would not advise Insensibility and Hardness: It were Inhumanity, and not Virtue, not to be moved at the Seperation of familiar Friends and Relations: Now in such Cases, we cannot command our selves, we cannot forbear Weeping; and we ought not to forbear; but let us not pass the Bounds of Affection, and run into Imitation, within these Limits it is some ease to the Mind.

SENECA's *Morals*, CHAP. XXIII.

The first Motions of Passions, how violent soever, may be pardoned; and it is only the Course of them which makes them inexcusable.

SIR WILLIAM TEMPLE's *Mescellanea*, *Upon the Excessus of Grief, to the Countess of* ESSEX, *on the Loss of her only Daughter.*

We

We have Life put into our Hands, and there is no prefixt Time what is so deposited, will be required of us, He therefore that is angry when He is dying himself, or resent the Death of his Children, is it not very plain, that he hath forgot that he himself is a Man, and that he hath begotten Children as frail as himself?

PLUTARCH's *Morals*, Vol I.
Consolations to APOLLONIUS.

If Reason does not put an end to our Sorrow, Fortune never will.

SENECA's *Morals*, CHAP. XXIII.

FINIS.